ZIONS HERALD

New England Methodist Monthly

May, 1960

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Warren C. Carberg, *Editor*

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From Our Readers

March 15, 1960

Dear Editor:

In my multitudinous travels about the country, I have had many questions raised about New England and in particular New England Methodism. In the course of such exchanges (in which, I assure you, New England and New England Methodism fare very well indeed), the inquiry is often raised about the possibility of vacation pulpit exchanges along the New England coast and mountain regions. Much good could come out of these exchanges at no loss to New England Methodism, I am sure.

Right now on my desk there is a letter from the Reverend Tom P. Carriger of Bristol, Tennessee, inquiring about the possibility of such an exchange with a "down coast of Maine" minister this coming summer.

What do you say, Methodist New Englanders, shall we let them have a look at our country—on a temporary basis, of course?

With very little effort such pulpit exchanges could be developed on an annual basis for a goodly number of interested pastors, who have a real desire to see the Northeastern part of the country, and would like to keep in preaching trim during the vacation period, and would find the available parsonage a real financial assistance in making such a vacation possible.

Sincerely,
EMERSON W. SMITH

On the Cover—In Richmond, Va., 25 Union Theological Seminary students joined Negroes, picketing a downtown department store to protest its "white only" lunch counter service. The white students said they participated because "as Christians, we see segregation based on race as evil."

Inside Front Cover . . .
Leaders at evangelistic rally at South Church, Manchester, Conn., on Sunday night, March 13. Left to right: Dr. Harvey K. Mousley, superintendent of the Norwich district; the Rev. Lawrence F. Almond, pastor of South Church and Bishop Lord.

Back Cover . . .
NASHVILLE, TENN. — Vanderbilt University Divinity School senior James Lawson is seized by police at the Negro First Baptist church, Nashville, where he co-ordinated sit-in protests against "white only" lunch counters in downtown stores.
(Religious News Service Photo)

Editorial

Guilt by Extrapolation

The defenders of that indefensible Air Force manual dealing with communism in the clergy have succeeded only in making it look more absurd than ever. They have offered no rational explanation for the inclusion of such material in a volume intended for the guidance of Air Force reservists. They have merely applied—in an extrapolated form—that curious process popularized by the House Committee on Un-American Activities—the imputation of guilt by association.

In regard to the National Council of Churches of Christ in the U.S.A. and the Revised Standard Version of the Bible, sponsored by the Council and assailed by the Air Force manual, the process works something like this: To pick a specific case, Dr. Henry J. Cadbury, professor of divinity at Harvard University, was one of the 95 clergymen who joined in the preparation of the Revised Standard Version. Like many another Quaker pacifist, Dr. Cadbury belonged to the Fellowship of Reconciliation. But among the members of the Fellowship of Reconciliation were some individuals who at one time or another were denounced as Communists or fellow-travelers before the House Committee on Un-American Activities by one or another of that stable of former Communist professional witnesses whom the Committee kept constantly on hand to assassinate the reputations of their betters.

From this set of facts, the authors and defenders of the Air Force manual have no trouble at all in deducing that Dr. Cadbury himself has been affiliated with a "pro-Communist front" and that, therefore, anything else with which Dr. Cadbury may have become associated—as, for example, the Revised Standard Version, must be Communist-tainted.

It is precisely this kind of logic which has been applied to many of the distinguished clergymen who had anything to do with the Revised Standard Version and who happened to incur the displeasure of those fundamentalist intransigents, the Circuit Riders, Inc., and the International Council of Christian Churches. If we may paraphrase the Revised Standard Version slightly, "The voice is the Circuit Riders voice, but the hands are the hands of the Un-American Activities Committee." There is no way to measure the injury that Committee has done to the fabric of American life by its encouragement of mutual distrust, its suppression of dissent and its technique of condemnation by innuendo.

—*The Washington Post*

South Church, Manchester Host to 1960 Conference

South Church, Manchester, Conn., will be the host to more than 300 delegates at the 120th session of the New England Southern Conference of the Methodist Church, June 2 to 5. Bishop John Wesley Lord will preside.

Included in the program now being planned, is an historical drama in observance of the 175th anniversary of the founding of the Methodist Church under the direction of Mrs. Calvin Hewey.

M. Philip Susag is general chairman. Other committee members include Herbert McKinney, vice-chairman; the Rev. Percy Spurrier, secretary; the Rev. Lawrence Almond, program; Mrs. Melvin Jochimsen, meals; Mrs. Jay E. Rand and Mrs. Elmer C. Anderson, hospitality.

Other committee members include Mrs. Russell McKendrick, and Mrs. John C. VonDeck, lodging and registration; Miss Ethel Goslee, trustees' representative; Martin Keiderling, lay leader; Mrs. Polly Comolli, first aid; and Mrs. Louis F. Champeau, public relations. Bishop John Wesley Lord will preside.

Mass. Council of Churches Holds "Talk Back" Series

The Department of Radio and Television of the Massachusetts Council of Churches, the Rev. T. C. Whitehouse director, has arranged for a 13-week "Talk Back," program on WHDH-TV (Channel 5) that began on March 5.

The general chairman for the series is the Rev. James A. Bradford, pastor of the Free Christian Church of Andover. Mrs. Arthur Bryson of Lexington is chairman of the production committee for the local panel. For 15 minutes each week a basic human problem growing out of the pressures of modern life, civic responsibilities, or the anxieties of our private lives is presented.

The roles are played by professionals. Then a local panel picks up and discusses the problem for 15 minutes, leaving the viewer with the urge to talk over the matter in the family circle.

Methodist Groups Support Negro Minister

Several Methodist groups have issued statements in support of the Rev. James M. Lawson, a Negro Methodist minister who was associated with the recent sit-in demonstrations in Nashville, and was expelled Mar. 3 as a student in Vanderbilt University divinity school there. According to published reports, he was dismissed "because of his 'announced program of conducting a civil disobedience campaign' in sit-down strikes protesting segregated public eating facilities in downtown Nashville." Some divinity school faculty members and some of the university students protested the dismissal. Among the statements was one by 10 Methodist leaders declaring their faith in Lawson's "integrity, personal responsibility and Christian social concern." He is a former vice-president of the National Conference of Methodist Youth.

The Preoccupied People

From an address by Bishop John Wesley Lord, president of the General Board of Temperance delivered at the annual meeting at Washington, D. C.

Is the United States truly a land of preoccupied people? Have we become casual about the things that matter most? There are many who so believe.

God cannot be taken casually. The Methodist heritage calls us all to the disciplined life—to a discipline that results in strength for men and nations. Capitulation to commercial pressures and present day social customs is often an indication of weakness in the moral fiber of the individual.

We do well to consider our basic understanding of the concept of freedom in a democracy. To many people, that is to people preoccupied with lesser considerations, freedom is synonymous with release from discipline and responsibility. Liberality is often equated with license of action. We have become casual as a nation, not only with regard to our clothes, our TV programs, and our entertainments, but in our worship as well. The basic issue is whether we can remain strong as a nation and yet fail to practice the spiritual disciplines in which strength resides. Decisions made, as they are being made today, in the relaxed atmosphere of the cocktail hour may prove to be unworthy decisions, as they are unreliable. We must learn that weighty decisions require alert and disciplined minds. The very depth of the evil that we perceive in society today becomes the call of this age to greatness.

Maybe we have gone too far down the road of the casual to accept this truth. In our desire for ease and softness we may reject the grit that is needed to grapple with principle and issue. It is not inconceivable that we shall reject in essence the Christian faith as we have received it. The General Board of Temperance may become but a vestigial remnant in the body of the church, a museum piece. The danger signals are up for all to take heed and beware.

America, once thought of as invincible, may indeed become, "America, The Vincible." If we neglect the precepts that presided at our birth as a nation, we may fail to discover the principles that will permit our survival in the twentieth century. Self-centered and self-indulgent, we preach political virtue but practice its corruption. Alexis Carrel warns us that intelligence gives way when character weakens.

How else can we account for the recent Congressional hearings? What has happened to one man reveals the shocking state of decay underneath the shining surface of American prosperity. We are the victims of a preoccupied prosperity, prosperous in the things that matter least, but impoverished and vulnerable in the ideals and principles that make strong the human spirit.

I make no apology for national and personal idealism. Barbara Ward, author of "The Interplay of East and West," reminds us: "The West will prove more vulnerable than any other society if it abandons the pursuit of visions and ideals, for more than any other community the West is a product not of geographical and racial forces, but of the moulding power of the human spirit." America is the sum total of its ideals and we need to assert those ideals with convincing sincerity. We must give the authentic witness before the world in terms of these cherished American ideals. Too often, it seems to me, America is not on the side of these ideals but on the side of expediency and subterfuge because of our preoccupation with purely material concerns or security.

It will be America's belief in and support of the ideals upon which the nation was founded that will permit her survival as a nation. The ideal is to the will what the spark plug is to the automobile. An engine is of little use without the spark to ignite the fuel and release the power. The psychologist calls this "the adequate stimulus." An automobile can run without spark plugs provided it is going down grade. In like manner, as a nation we can live without ideals, but when we do and if we do, we render ourselves more vulnerable than any other society for we created a society based upon human and spiritual ideals that gave rise to the American dream. This was the adequate stimulus that brought us to strength as a nation and enabled us to claim to be a nation under God. In the Gettysburg Address, President Lincoln reminded the people that the Civil War tested them as a nation:

> "Now we are engaged in a great Civil war, testing whether that nation or any nation so conceived and so dedicated can long endure."

But how was that nation conceived and dedicated? It was to the proposition that all men are created equal. What an ideal, and how it permeates all our thinking and acting as a young nation. Again we are being tested. Maybe the ideal cannot survive. Maybe we are unable or unwilling or both to live up to that ideal. Perhaps on second thought we would like to change to a less idealistic position. This ideal is so difficult, so demanding, so unrealistic, so contrary to human nature. Why torture ourselves with a concept that simply will not work. Democracy is so slow, so expensive, there are easier ways of getting the same results. Hardly the same results. The same only to the preoccupied people of the nation, those who are no longer concerned about the American dream.

No less a person than Alfred Nobel whose biography has recently been published believed in government by the elite. He justified his position by the following argument:

> "It is indisputable that an educated man has more judgment than an uneducated one, and the latter instinctively turns to the former for advice. Why in politics should we depart from what is the natural order of things? I hold that

only the educated classes should have the vote. To give it to all is about as sensible as to give a father and child equal rights in the family."

It will be such specious argument as this, that will test America as a nation in the days ahead. More and more we shall be challenged at the point of the ideals and the vision in which this nation was conceived and to which it was dedicated. We preach political virtue but practice its corruption. Our forefathers would call this simply 'falling away from God.' We call it political expediency. There is no difference.

Source of Tensions

Now I must relate all that I have written to the immediate and long-range concerns of our Methodist General Board of Temperance. I believe that the aims and the objectives of our great board at its inception in the truest sense were idealistic and were part of a great vision of sobriety and integrity for the American people. The goals set never were in accord with human nature in the raw but were a direct challenge to the baser elements in that nature and a call to higher and nobler ways of living. These goals envisioned a day when Christians would gladly and willingly accept the disciplines of social responsibility even when such discipline deprived them of acting as those who had made no such commitment. This was the glory of the Board of Temperance, not that it conformed to accepted standards either within or without the church, but that it sought to change the climate, the ethos of a nation. The daring of its conception provided the "adequate stimulus" to keep it going and to inspire its activity within the church. It too was part of the American dream that does not seem to be fading away. Can we and should we attempt to keep from fading the dream of a church and nation of people committed to the ideal of sobriety and integrity of life or should we relax and lessen the tension under which we live in this board? You know we may be driven to drink. They tell us that the basic reason most people drink is to relax and lessen the tensions of living. The sources of tension are endless. Man is eaten by doubts and anxieties, prestige and status, his security, sex, weekly wage, what his friends think of him, what he thinks of himself. When these inner tensions cause psychic pain then the moderate drinker becomes a compulsive drinker. The anesthetic effects of alcohol become important to him. I suggest that there are times when the very task in which we are engaged creates some new tensions that the alcoholic never heard of. Alcohol, they say, blunts the sharp edge of reality. A young college student wrote me some time ago, after I had made a statement on the evils of social drinking, with the suggestion that if I would mix myself a highball and would leisurely sip it, I would find peace of mind and the solution to most of my problems as a temperance worker. That would be one way out, but it would also be the way into problems much more severe than those you and I face now.

It is often good practice to take counsel of your enemies. A very fine woman in Boston, Dr. Sara M. Jordan, died a few weeks ago. She did not accept the position of our Board though she was tremendously interested in the problem of alcoholism. In one of her last syndicated columns she wrote this:

"When one considers the damage and disasters brought on us by the excessive use of alcohol, one is very sympathetic with the tenet of those pleasure in moderate drinking. So we are left with the necessity for restraint. For many of us this is not too great a challenge. For those who are not able to stop before the danger point, there is but one lesson to be learned—one drink is like setting a match to gasoline, dangerously inflammatory."

Is this the counsel of the church? Shall this be the end of our dream? Moderation for those who so choose and damnation for those who cannot learn the one lesson necessary?

I read with justifiable pride recent mailings from this board. The set of blueprints for temperance action, *The Christian Church and Gambling, Should Our Community Allow Alcohol Sales?* these among others I am sure are just about the finest materials we have ever produced during the long history of this board. The temperance Goals for 1960-64 are clear, concise, and within possible attainment. Through our General Secretary and the members of his staff, the voice of the board is heard even without our former publication. I thrill when I think and hear of the work being done by Miss Imogene Dunlap in conjunction with the General Board of Education. In many ways the educational phase of our work is the most difficult. It appears at times to be in direct conflict with other methods and procedures we use and for which Miss Dunlap is held responsible. It is hard to reconcile the relative with the absolute, the slow processes of growth with moments of decision, education with commitment. How can we set absolute goals for church members and at the same time have confidence in the educational process which seeks to have the person determine his own goals? Is not all of Christian experience a becoming and a going on to perfection? Do we ever finally arrive? By seeking only one ultimate solution to the alcohol problem or by holding a dream, do we not make it more difficult for some people and drive them from the life of the church in rebellion at the high demands of the church or in the effort to escape the sense of guilt which they feel in their failure to achieve the goal? Should not each person choose for himself?

There is no easy answer to these questions? Fundamentally I suppose they involve the very nature of the universe in which we live and the nature of the God we serve. Is there a moral law ordained of God or is such a law created by man himself? Does man have the right to sin and to destroy himself? Should education that is worthy of the name create within us a sense of duty and reverence? Are there any things in this life that we "ought" to do or is every course of thought and action open to the choice that we care to make? How responsible are we? What does it mean to commit our lives to Christ? How free are we in our choices? How creative can we be? Do we create or do we discover truths of life that God created for us? These and many other questions arise as we think about temperance education. When you struggle with this problem, let me suggest you take as a helper the little booklet, "Christ and our Freedoms," prepared by Bishop Lloyd C. Wicke. Bishop Wicke writes:

"Let no man beguile himself that though he is free to make the choice, he is likewise free to

choose the end result. That is beyond his control. The choice having been made, the character of the universe will determine the consequence. . . ."

Or this:

"We are free because our fathers paid a price and in kind. We shall remain free if we are willing to accept the responsibility and pay the price for freedom in responsible Christian behavior. Only then may we enjoy freedom. . . ."

And under the heading, "The Misuse of Freedom," ishop Wicke writes:

"Does it shake your confidence in the future to learn that American schools receive only one half of one percent more than the amount spent on alcoholic beverages? What is the future of a society whose tastes cause it to spend approximately one third as much for comic books and pornographic materials as it does for school construction? What shall we say of the use of freedom when it provides an extension of legalized gambling and refuses to count the cost in human disaster and family degeneration. . . .

We have freedom to make choices. Having made these choices, we are not in possession of the mechanics to control the consequences. . . . You can't kid God Almighty."

Recognizing the truth of what Bishop Wicke has vritten, and recognizing the preoccupation of our people vith the things that matter least in our society, and nderstanding both the nature of man and the nature of God and that all so-called freedom is very limited and he exercise of a limited freedom may spell death, what s our responsibility as a board? Must every child learn new that fire burns or can he accept the truth volunarily without a demonstration? Surely we teach by precept and example and the acquired heritage of a eneration or a culture partakes in some measure of the ternal truth of God. It is the deposit of the ages. How lse is truth revealed to man? Suppose we choose exemption from all humane responsibilities, how long can freelom live? Cannot the ethos of an entire church, acquired hrough suffering and experience and validated in fact, become a justifiable part of God's revealed truth to his hildren? Does it not thereby gain the sanction of the ace? The history of the individual does repeat the hisory of the race. Does not the very term relative imply he absolute within the relative?

I am thankful to God that this very difficult and perlexing problem has been in large part committed to Miss Dunlap for implementation and expression. There s a paradox here which we all recognize and yet we now that even the paradox can be used as a vehicle of ivine truth.

Now let me come to a less difficult part of our proram, legislation. We are all concerned with the nature nd the amount of social control and public responsibility or alcohol. No one on this board so far as I know has dvocated the nationalization of the industry although do believe that such a proposal would provoke healthy nxiety in the liquor industry and might be strategically sed as a means of convincing the industry that our board s dead serious and determined in its ultimate goals of ncreased social responsibility and control. Such a proposal of nationalization, however, could, I believe, be exploited by our critics and our opponents to our disadvantage.

If we are to achieve a realistic break-through in alcohol work, we must find workable, legal ways through political action to establish effective social controls of the liquor industry.

We are confronted with resistive and stubborn attitudes on the part of those who see no problem in alcohol and who demand the right to use it regardless of social or personal consequences. I feel that a first duty of our board is to win from these skeptics and opponents assent to and acceptance of the need for stricter controls by government. They must be made to see that the right to drink, which they demand, includes a moral obligation on the drinker's part to be responsible for the consequences. In order to accomplish this primary objective, I would recommend that our board undertake a study of the various control systems presently used by states, or by other countries, and then widely disseminate its findings. The very result of such a study would become the tool that could be used in obtaining a greater accountability on the part of government.

I do not know just what governmental action is called for at this time, but it seems clear to those most closely related to the problem that what we have at present is a hodgepodge of legislation. Many of our problems and abuses stem from this complex patchwork of regulations.

By the adoption of the Twenty-first Amendment, the American people decreed that control of alcoholic beverages, which had resided in the Federal Government from 1920 to 1933 under the Prohibition Amendment, should be returned to the states. The Federal Government was empowered to assist the several states in maintaining the system of controls they should adopt. The states were unprepared for the new responsibility and often effected legislation that bore the marks of the influence of the industry. Other legislation was not in the public interest. Furthermore, state receipts from licenses and taxes were expected to provide a means of easing the financial burden arising out of the depression. State officials were expected to frame such alcohol legislation as would encourage temperate habits among the people in the use of alcoholic beverages. We well remember the promises made by the Federal Government at that time. As a result, today seventeen states operate under a state authority or monopoly system while twenty-nine states and the District of Columbia follow the license system.

As sources of revenue for the states, our present liquor control systems are richly productive, but there is little evidence which suggests that our liquor laws contribute significantly either to a decline in the rate of excessive drinking or to the development of a constructive program for the prevention of alcoholism. Yet this is precisely what the legislation was expected to do. It is possible to lose sight of the social function of alcohol when we are absorbed in administrative and enforcement procedures. This is what has happened in many communities in which alcoholic beverage control commissions have been established. Too many citizens accept complacently the existing status of legal control, assuming that all is being cared for by an overburdened commission.

The truth is that a license to engage in the business of selling alcoholic beverages constitutes a privilege granted by government and is not a right of the individual. This very privilege, if not carefully guarded, may prove a threat to the best interests of the community. In the nation as a whole, OUR STATE LAWS MAINLY SERVE THE PURPOSE OF PROVIDING TAX REVENUES. Indeed in some states, alcoholic-beverage controls are administered by tax departments. This violates the expressed intention of alcohol legislation, which is assumed to seek primarily the social welfare of the group. Owing to the special characteristics of the products of this industry, legislators have an exceptional responsibility in granting privileges of manufacture and distribution to brewers, winemakers, and distillers—a responsibility distinctly different from that which arises in connection with producers of radios or ice cream.

The various taxes on alcoholic beverages are assumed to fulfill a dual function: the production of revenue and the control of consumption. I submit that the second objective is presently not being served. And even if it were, it is a doubtful strategy. When taxes force retail prices too high, bootlegging results, and excessive taxes are challenged as class legislation because the wealthy can still purchase spirits which are beyond the reach of the working man. I believe that some radical changes are needed in both Federal and State alcohol legislation. Unless and until we secure this long overdue change in existing liquor legislation, we shall carry an unnecessary burden of responsibility. When we have effective legislation, there will still be plenty for the church to do as it works toward its long-range goal of national abstinence, an abstinence that will be worthy only when sufficient education has made it sound and sensible.

A program of revised legislation might include:
a—A change in policies respecting license fees and taxes so that more account will be taken of the social purposes of regulation of the industry, even if this should require a loss in revenue-raising potential. No state should boast of its revenue from an industry that thrives on weakness in its citizenry. I would advocate as a far-sighted policy a reduction in license fees and taxes and, with this decrease in income, a new interest on the part of the citizens to see that this "privileged industry" shall be mindful of the fact that it is operating under a privilege granted by the citizens, a privilege that can be taken away any time the citizens vote to remove it. The industry must be seen not as a benefactor to pull communities out of financial embarrassment but as an industry feeding upon weakness within the commonwealth. It is tolerated only because the public will demands its presence. It is the duty of the church to change that will. Law is the expression of the desires of the citizens of a community. It is subject to change as fundamental social needs change. But we know that public standards of behavior can be improved only as private standards improve. Ordinarily the short-comings of the fundamental agencies and institutions in the society are not compensated for by legislative acts or statutes. And, as the boy said, "this is where we come in." This is our task. This is our taks, if, as a church, we are not preoccupied with other interests.

b—Within reasonable and constitutional limits, regulation of competitive practices within the industry so as to reduce the necessity for seeking expansion of consumer markets. A privileged industry should not have the right to extend its privilege without the consent of those who grant the privilege. Millions spent in advertising, glamor girls, and men and women of distinction have no place in such an industry. Let the communities determine how much liquor shall be sold. This is not the right of the industry. Such means to seek public approval of an industry that is tolerated must be seen for what they are, subterfuge and subtle strategem.

c—Stringent enforcement and regulation in the distribution of alcoholic beverages at the state and local levels. Needless to say, any legislator who supports a movement to reduce state tax receipts is likely to enjoy only a brief period of public service. Thus, strong public support must be built up before any of the aforesaid improvements can be achieved.

The balance of power in this struggle is in the hands not of the excessive drinkers but of the non-drinkers and occasional drinkers. A program of super vision over the manufacture and sale of alcoholic beverages which would justify the co-operative support of abstainers and occasional drinkers could result in a maximum of effectiveness from the viewpoint of social control and social responsibility. Presently this balance of power is not being exercised, which is the major reason we do not have effective controls. Berhaps we need a realignment of our social attitudes if we are to use the power we possess.

A study such as I have suggested would reveal that the primary objective of most of our agencies of control is the production of revenue and this cannot be justified in terms of public welfare. There is little evidence to suggest that our present system of high license fees and high taxes has had a constructive effect on drinking habits in this country. Liquor control measures in this country have been characterized by inadequate legislation and where there has been adequate legislation, there of the law. Study and consideration should be given to has often been poor and at times corrupt administration a review of the functions of state liquor control boards. Such boards should become agencies to promote not only efficient tax and licensing procedures but also socially constructive attitudes toward alcoholic beverages. Such boards should comprise not simply political appointees but also representatives from such major social groups as medicine, law, the church, courts, parent-teacher associations, and perhaps some from the liquor industry itself. The board should institute public discussions on this major problem and solicit community attention and support.

If such a study could be made, we should be building a foundation of understanding and action that would serve us well in the years ahead. We should be making a frontal attack at a point of great vulnerability. We should become people willing once again to assume a responsible role in facing the great moral issues of our day. And because of the balance of power that we should gain the victory, and preserve and strengthen the dream in which the greatness of our country resides.

The Ministry Begins at Forty

by Walter L. Cook

When the Reverend Morrill O. Martin, minister of the Haven Methodist Church of East Providence, Rhode Island, announced at the close of a ıorning service that George William Broadbent, a mem-er of the Church, was to begin studying for the Chris-ıan ministry, the people in the congregation were hard ut to describe their feelings.

Many of them felt that it was far too late for him ɔ take such a step, for George was almost forty. And ow could he support his wife Marjorie and their two hildren while he went to school? Then there was the ouse that he had just built—what would he do with that? Vhat was he thinking about anyhow, turning his back pon his present security and going on with his formal ducation at thirty-nine?

Yet all of George's close friends knew about his ɔnging to give his life in full time service to the Chris-ian church. He had been a crack salesman making good noney but, in spite of his successes, his yearning to be a ıinister would not down. As a lay worker in the church e had often been an answer to the pastor's prayer for elp. He and Marjorie had been virtually pastor's as-istants: teaching in the church school, guiding the estinies of the M. Y. F., singing in the choir and serving n various boards and commissions.

George himself had some misgivings about the ıomentous step he was taking, but his faith was stronger han his fears, and now that he and his wife had made heir decision he began tackling the obstacles that stood ı the way of his enrollment in a divinity school. He re-igned his job, sold the house he had built with his own ands and cut the ties which so long had bound him to ıe church and the community.

On September 12, 1955, George and Marjorie and heir two children, Bethany and David, set out for Iaine, where, after a lapse of twenty years, George would esume his formal education. The next day they arrived t the Bangor Theological Seminary and moved into ıe of the campus apartments provided for students with amilies.

Marjorie wasn't saying much. It hadn't been easy, ıis business of selling their home and starting over gain when they were already middle-aged. But she con-nued her job of standing by George and spoke not a ord of discouragement.

Classes commenced. George ground away at his ɔoks. Almost at once he discovered that the other men his courses were kindred spirits—frustrated laymen ho had always wanted to be ministers but who had ken many years making up their minds to enter a theo-gical school. He examined his assignments, inspected ıe titles of the books on reserve in the library, took a eep breath and set to work.

George and Marjorie Broadbent as they arrived at Bangor Theological Seminary, September, 1955.

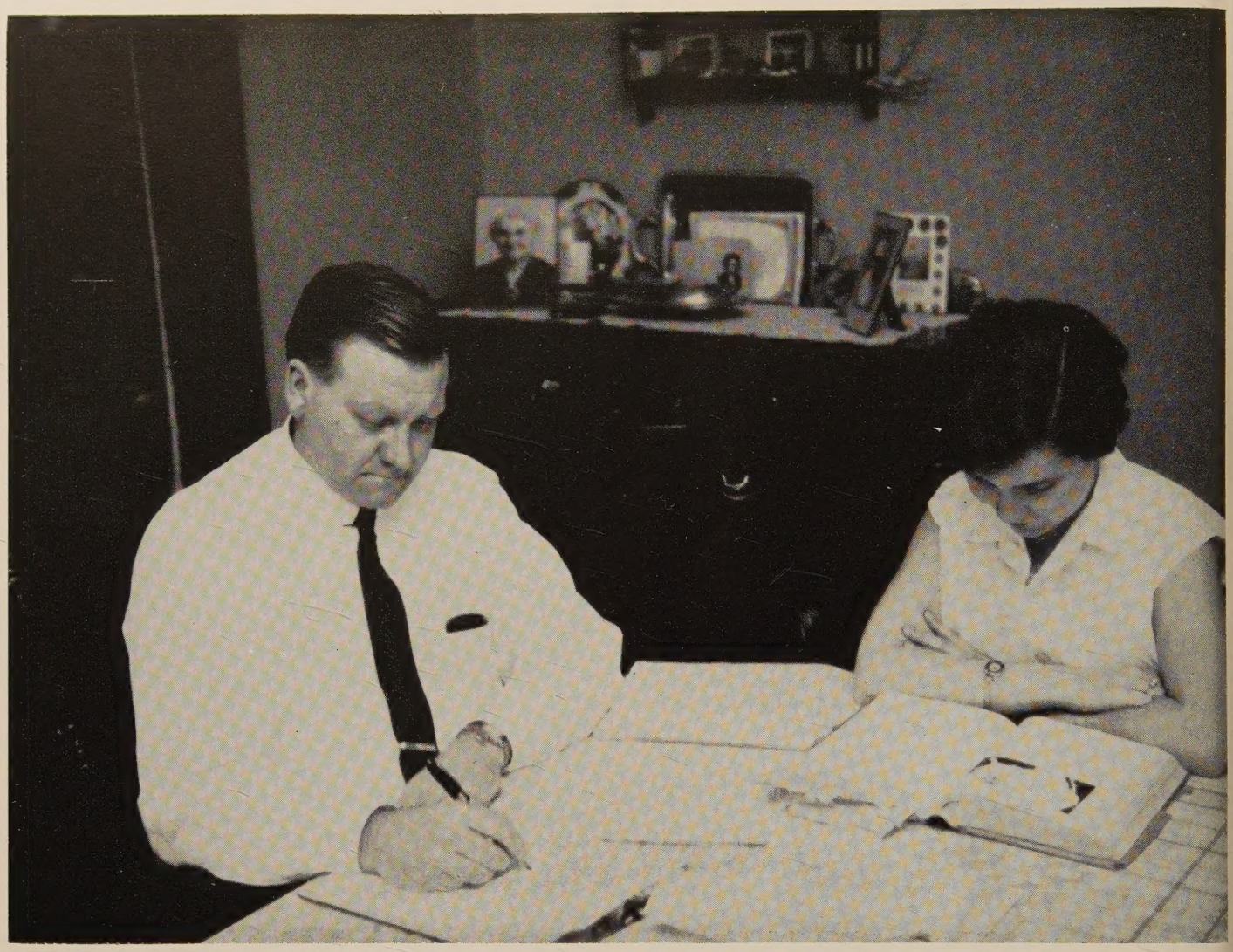
The first few months were tough. Although he had long ago acquired the habit of reading he found that *Newsweek, Popular Science* and *The Reader's Digest* were one thing, and required texts in Reflective Thinking and The History of Philosophy quite another. Once the Field Work Director of the Seminary dropped in at the Broadbent apartment and found George and his teen-age daughter Bethany, a high school freshman, studying at the same desk: he his Greek, she her algebra.

Making a Living a Trial

Add to George's academic headaches the problem of making a living. His savings from the sale of his home were dwindling; corned beef hash and baked beans were appearing frequently on the kitchen table. Apprehensive about his family's economic future, he decided to inquire about the possibility of securing an appointment as student minister in one of Maine's town and country churches. He spoke to the Field Work Director and with his encouragement asked for an interview with the Reverend Elwin L. Wilson, Superintendent of the Methodist Churches of the Maine Conference.

Mr. Wilson was instantly impressed by this rather short, square, direct man about whom he had already heard. He assured George that after one year of successful academic work at the Seminary he could be appointed to a parish.

The following May, George got the promised appointment— and four times as much as he had bargained for.



George and his teen-age daughter prepare their lessons: he his Greek, she her algebra.

He was assigned to serve not one church but four! George was floored. "Why," he groaned, "even a full time minister can't handle that job." Mr. Wilson agreed "But I haven't another man available to appoint, George. Go down there and do the best you can." And George went.

"Down there" is the way some student pastors are likely to describe that area in Maine which is eastern Washington County. George had been assigned to the Pembroke, West Pembroke, South Robbinston and West Lubec Churches. After his conversation with Wilson he went out to his car and got his road map. It furnished no encouragement whatever. The parsonage would be 114 miles from Bangor and he knew he would have to leave Marjorie and the children there for four and a half days every week while he plugged at term papers and lecture notes at the Seminary.

His First Funeral Service

On his first Sunday in the pulpit at Pembroke something happened that overwhelmed him. After the morning service a church member met him at the door and said that a bereaved family needed him to conduct a funeral service. George listened with dismay as the church official told him of the disaster that had struck the family. He could not even remember when he had attended a memorial service, and now he must try to bring spiritual help to the family of a teen-age girl who had taken her own life.

He did not know a single clergyman in Washington County to whom he could turn for counsel. Marjorie, who often had helpful suggestions, was in Bangor packing to move into the parsonage the following week, and George had no time to drive to Bangor to get advice from her or his teachers.

Later that day as he drove from one preaching engagement to another, he felt almost panicky. In desperation he pulled off Route 1 and opened his Methodist Hymnal to the Service of Burial for the Dead. The stately words of faith and hope that he found in this ritual helped to calm and restore him, and he breathed a prayer to God for further support. He prayed not so much for himself as for the right words to use when he came to face the mourning family and their friends who would gather for the funeral service. The right words did come; he was enabled to bring a measure of comfort and hope to the grieving mother and father.

Son David holding a one hundred dollar bill, a Christmas gift of the members of his father's first parish.

While the student pastor struggled to carry his work load in the parish and at school Marjorie began settling the parsonage. One by one she met the challenges that come to a pastor's wife. She kept up her home, mothered the children and entered with a will into the work of the parish. She attended all the W. S. C. S. meetings, taught a Sunday School class, and furnished ideas for the youth groups. In George's absence she acted as his assistant pastor, calling on shut-ins and taking telephone messages to relay to her husband at the end of the week.

Won the Affection of His Flock

The church members responded warmly to the efforts of the embryonic minister and his wife, for both of them spoke their language. George, who had built his own home for his family, was at ease with men who worked with their hands. He had been a carpenter, a milk deliverer and a salesman, so he knew how to approach men in a way that led them to forget their self-consciousness while talking to a clergyman. And Marjorie, who could make hamburgers and Harvard beets taste like angels' diet, could swap recipes in a most disarming way with the best cooks in the parish. Her apple pies became renowned at church suppers.

Whether it was George's sermons or Marjorie's apple pies that won the hearts—and the stomachs—of the Washington County people cannot be determined. At any rate on the Broadbents' second Christmas in the Methodist parsonage, the church members showed their appreciation by bringing a gift—a one hundred dollar bill. "It's the first I've seen since I began to study theology," said George, as on Christmas morning his small son David held it wonderingly in his hand.

Everything went fine until some of the church members began to murmur: "It's too good to last. We'll be losing the Broadbents come next conference time. Some other church will get them before long."

And so it happened in the spring of 1958 that George was assigned to the Milo and Alton parishes. Instead of driving east from the Seminary he now drives North. The Milo church, the larger of the two that he serves, is forty miles from Bangor, and it is here that his parsonage is located.

With two years of parish service behind him George had figured out how to meet the demands of a new parish. He must have mastered the right formula, for he gets a powerful response from the people he is serving. One gracious church member who works in a jewelry store on Milo's Main Street told a Seminary professor about her pastor's work. She said, "We've never had better church attendance, and Mr. Broadbent has brought a new and wonderful spirit to our church."

The people are following his leadership so well that on Sundays last summer they permitted him to lead them right out of their church door down to the local drive-in theater. For nearly two months the minister conducted open air services from the top of the drive-in's refreshment booth. Windswept, and a little rumpled, George has seen people worshiping in the drive-in who had not been seen in the church building in years. "The next step," says George, "is to get them out to church in the fall. I'll be after them." And everyone who knows George is certain he will.

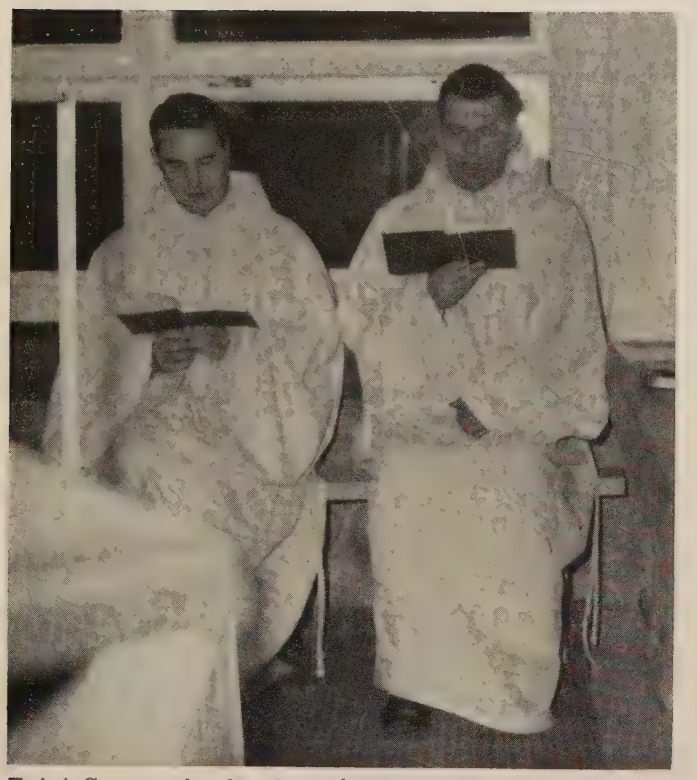
Today, at 43, George Broadbent still has some miles of rough road to travel. He lacks nothing in determination, but it is by no means easy to keep in balance one's obligations to family, to church, and to school work Again and again he experiences the tensions that result from conscientiously trying to do three jobs well. He wonders whether he will ever get the diploma from the hand of the president of Bangor Theological Seminary. There are moments perhaps when he is less certain of that happy event than his friends and instructors are.

Like George Broadbent, many a man has for years felt a strong desire to become a minister, nursed it in his heart but delayed a decision. A day may come when he feels, "It's too late now, and anyway I'm too old to study." George met this crisis of his life courageously, burned his bridges, and made the dedication. As Robert Frost puts it, he has taken the road "less traveled by, and that has made all the difference." Today he is a dedicated, energetic servant of God, no longer frustrated by an unfulfilled desire, a blessing to his people. For him the life he wanted, the ministry, began at forty.

George conducting worship from the top of a refreshment booth in Milo's drive-in theater.

Brothers of French Community Here

by Warren Carberg



Taizé Community brothers from France working in the field of world ecumenicity, hold devotions at Packard Manse, Stoughton.

My first contact with the Taizé Community left me in an extremely thoughtful mood. It was not so much what was said.

Frère Laurent and Frère Gérard have a friendly, relaxed air. They are born listeners with no prickly objections to theological points of view.

That is as it should be for they came to Packard Manse in Stoughton last October to participate in a Catholic-Protestant ecumenical project.

Clad in their white robes they enter into their simple morning and evening devotions with the quiet simplicity of the very early days of Christianity.

Here seems no basis of theological dispute, but only that quiet communion of man with his God through the intercession of Our Lord, Jesus Christ. .

I knelt in the little chapel one evening not long ago. Participating with me was Paul Chapman, director of Packard Manse, a Brown University graduate and a member of the Baptist denomination. He lives at Packard Manse with Lois, his wife, Philip, his brother, and two young German girls. They are Barbara and Ingrid Stade of Hannover, daughters of a German church architect. They are here to work at Packard Manse with the Chapmans.

On the night in question when the two Taizé brothers read their office and offered prayers of intercession, the name of Bishop Lord was mentioned. A staunch worker in the vineyard of ecumenicity, the Methodist leader has evinced interest in the Taizé Community.

The Manse in Stoughton has done a great deal during the past decade in sponsoring ecumenical studies. The goal of innumerable groups has been to discover the meaning of the Christian gospel for our time.

Mr. Chapman points out that no fact prevents this discovery more than the division between Catholic and Protestant churches—a division which is a denial of what the church professes.

On the wall of the library hangs the portrait of Alfred Avery, a former president of the Boston Wesleyan Association and one of the founders of the Christian Fellowship Foundation, Inc., which sponsors the Manse.

The property includes the main building where guests are domiciled and hold their sessions, and the home of the director and his family. The estate was formerly the property of the late Dr. Horace Packard of the Boston University Medical School. These are located on 30 acres of ground.

Word of the work of the Taizé Community first reached this writer through Dr. Arland A. Dirlam, Boston church architect, who visited the prior and founder Roger Schütz, during his recent trip to the continent.

The Community Is Born

The Community was born in 1939 when Roger Schütz, then a theological student at Lausanne in Switzerland, attempted to gather friends in a common work animated by common prayer.

He organized study colloquies of conferences and spiritual retreats. Out of it came a kind of third order for laymen, called "large community."

When war broke out, Schütz went to France to search for a center. He found a large house in the then almost deserted village of Taizé near Cluny, a center of monasticism during the Middle Ages.

Alone for several years, Schütz devoted much of his time in assisting refugees who came over the demarcation line between free and occupied France.

In Geneva in 1942 and 1943 he met three young students—Max Thurian, Pierre Souvairan, and Daniel de Montmollin. For two years they met here many of their friends of the "large community." Most of these were French intellectuals, workmen and trade union militants.

After the liberation the "resident community" was stablished at Taizé. Here the big house and the outuildings were organized as a farm, a home for orphans r parentless children, a place for spiritual retreats, and place for ecumenical relations with Christians of all onfessions and especially with the Roman Catholic hurch authorities, priests, and faithful in the district.

In 1949 seven brothers made their profession on aster Sunday morning. This marked the beginning f a new period in the life of a community in which hese men dedicated their entire lives to the service of od and their neighbor, in celibacy, community of goods, nd the acceptance of an authority.

In 1951 and 1952 the community began to work outide the center. The first group of two or three went to ive with workers at Montceau les Mines, then at arseilles.

Later more of them served in the slums of Algeria, n a German student center, in Paris, working with efugees and prisoners; in French parishes, in Switzerand, for the pastoral ministry; in tropical Africa, and n the United States, for work in the sociological and cumenical fields.

The Rule of Taizé, as written by the prior, joins the nonastic experience of occidental and oriental Chrisians and takes its roots in the life of the early church. he Rule was accepted in November 1953 by the Comnunity of Grandchamp, near Neuchâtel in Switzerland, which embodies the same vocation for women. Mère enevive Micheli is the superior.

Some forty members are now numbered in the Comnunity of Taizé. Most of these members are of French, Swiss, Dutch and German nationalities, from Calvinistic, or Lutheran tradition.

About half of the brothers live continually at Taizé. They receive guests, conduct spiritual retreats and they enter into the fullness of the liturgical life.

In the nearby village of Cormatin, a conference center has been organized. This center is a meeting place for people of all religions, races and ideologies.

Brothers of Taizé Community working at Packard Manse in Stoughton. Brother Gerhardt and Brother Laurent working in interest of Catholic-Protestant ecumenicity.

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Methodist Minister Defeats Race Track

by George W. Prance

In a routine familiar to other towns, promoters of a race track painted a glowing picture to the voters of Plainville, Mass., one night in February, of what a race track can do for a town. It sounded as if the millenium were about to dawn. The proponents of the track had previously met with the town fathers on the matter. These custodians of the town welfare had unanimously sanctioned such a track over the protests of a number of the town's taxpayers, including the pastor of the Plainville Methodist Church, who were present at that meeting. A promise was made that there would be an open meeting, at which time all questions would be answered and information given concerning the proposed track. Eventually the date for this meeting was set; a little over a week before "voting day." This gave little time to do too much about the matter.

However, the Rev. John M. Bowmar, the minister of the Plainville Methodist Church, had quietly called a meeting of men of his own choosing. They were opponents of the track and were of both Catholic and Protestant faiths. A list of questions was worked out to be asked by different ones of the committee at the forthcoming meeting. A slate of officers was elected and a small sum of money donated to form the nucleus for a treasury to be used in an advertising campaign should it be deemed necessary. A great deal of "know how" on how to combat the proposed new taxpayer (race track) was gained from Dwight Strong, vice-president of the National Association of the Citizens' Crime Commission, when he was contacted by the Rev. Mr. Bowmar. This information was most valuable to the Plainville Anti-Race Track Committee.

Acting on the knowledge gained, ads were placed in the newspapers serving the town, calling attention to various pertinent factors detrimental to the taxpayers and citizens of the town. This created interest and assured a good attendance at the forthcoming meeting.

At that meeting a spokesman for the board of directors of the Plainville Racing Association, said the town would collect a good bit of cash in taxes every year, without spending a nickel to get it. A tax revenue figure of twenty thousand dollars was mentioned. Moreover, the spokesman said the town's economy would boom! These were the same arguments that have been advanced at many other towns when they were being considered for a race track location. Then came the question and answer period of the meeting. The strategy of the committee scattered throughout the hall with prepared questions became apparent. These questions developed facts that dulled the rosy picture painted by the spokesman. He finally had to consult with the board of directors for answers and finally became angry enough to order one of the questioners to "SIT DOWN!"

This aroused the ire of the assemblage who took exception most vehemently. Shortly after, the board and their spokesman, pleading previous engagements within the hour, departed. This left a bad taste in everyone's mouth and the two town fathers present "holding the bag." One of the selectmen then openly declared himself against the track. The other gentleman still felt that a track "would be good for the town"; better than new homes. Homes would cost the town money for schools, teachers' salaries and new roads.

Now that was a telling argument. When carried to its logical conclusion all a town has to do is to pull down its own houses that people live in and put in race tracks and the tax problems are over.

Anyway, the committee felt that it should intensify its efforts until and during March 7 when the matter was to be voted on. Strangely enough help started to come from sources least expected. Newspapers printed editorials; news items were given front page prominence with bold headlines; radio and TV stations picked up the cudgels, always maintaining impartiality in time and space allocation. This really helped rather than hindered. Voluntary donations in cash rolled in enabling the committee to increase its publicity greatly. Contributions from other race tracks, who resented competition, were summarily refused. Brochures featuring quotes from the Council of Churches and fictitiously signed letters came to townspeople via U. S. mail, origin unknown. The committee was a jump ahead as ads disclaiming any material appearing without the signature of some one or all of the committee appeared in all newspapers prior to the delivery of this or any other mail of a like nature. The opposition was a little tardy with an ad in the papers the following day condemning such brochures and letters.

So the battle went on. Various members of the committee visited tax collectors and assessors and consulted the records of various towns with tracks. They talked with people living near tracks. The authentic facts and figures thus collected provided material for publicity in the papers, on the radio and TV, and in brochures and leaflets. All such publicity was kept at a high level and directed against the track entering the town, with no names or personalities mentioned. In spite of a terrific snowstorm, the town was thoroughly covered by workers with literature

(Continued on page 23)

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Industrial Relations Seminar At Harvard Business School

The first Bishop's Seminar on Industrial Relations was held in the Harvard Graduate School of Business Administration, Cambridge, Mass., on March 19 with an interested group of about 30 pastors from many sections of the Boston Area attending.

The conference was arranged by the Rev. Luther E. Tyson, chaplain of industrial relations and Bishop John Wesley Lord.

The two speakers were both outstanding. They were Prof. Robert Livernash of Harvard, an adviser to Secretary Mitchell in the recent steel strike and Dean Walter G. Muelder of the School of Theology of Boston University.

Professor Livernash brought out many new facets of union-management difficulties by the use of the International Harvester Case of 1955 as a case study. The discussion was informal and informative. Professor Livernash used the easy Harvard lecture hall technique to promote the full and free exchange of ideas.

In the afternoon Dean Muelder led a discussion of the ethical aspects of the case.

Ministers of Boston Area attend the first Seminar on Industrial Relations at the Harvard Graduate School of Business Administration, at Cambridge, Mass., on March 19. The conference was arranged by Bishop John Wesley Lord and the Rev. Luther E. Tyson, chaplain on industrial relations.

Registration and coffee break at the Harvard Graduate School of Business Administration before the start of the Bishop's Seminar on Industrial Relations.

93 Percent of Conferences Meet in May and June

June is not only a popular month for weddings. It seems also to be a favorite time for annual conferences. The plan of episcopal visitation, just compiled by Bishop W. Earl Ledden of Syracuse, N. Y., for the Council of Bishops, schedules 57 conferences during June and six others that open on the last days of May and run into June.

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Methodist Youth Director A Delegate to White House Conference

Among the five Bay Staters appointed by Governor Foster Furcolo as official delegates from Massachusetts to the White House Conference on Children and Youth, held March 27-Apr. 2, was the Rev. Forrest L. White, Director of Youth Work for the New England Conference of the Methodist Church.

Mr. White is the only Methodist leader to have been selected by the governor. After nomination by the governor, he received an invitation to the conference from President Eisenhower.

Over 7,000 delegates from the 50 states plus many overseas guests were present for the conference. Each governor was allowed to nominate a certain number of delegates from his state. The delegates included persons from all walks of life who work with children and youth. These included nurses, doctors, judges, social workers, psychologists, educators, parents and many others. The Governor has also appointed Mr. White as a member of the Massachusetts Committee on Children and Youth that will continue to function for the next ten years, implementing the action of the White House Conference in this state. The committee made up of key persons across the state is headed by Martha Elliot, M. D., of Harvard University.

The first White House Conference was called 50 years ago by President Theodore Roosevelt. They are held about once in every ten years. The theme for the conference was "The World Around the Young" and "The Young in the World."

A total of 68 specific aspects of the topics outlined were discussed by groups of 30 daily, in workgroup sessions. A number of books had been read in advance of the conference as background material.

Mr. White has been engaged in work for children and youth for his entire life and as a Director of Youth Work is responsible for a program involving youth in 208 churches across the state or approximately ten thousand youth from the ages of 12-23.

Mr. White is also Chairman of the Youth Work Committee of the Mass. Council of Churches and Advisor to the United Christian Youth of Massachusetts.

The Rev. Luther E. Tyson speaking at the Bishop's Seminar on Industrial Relations at the Harvard Graduate School of Business Administration, at Cambridge, Mass., on March 19.

Surgical Pioneering at Vellore

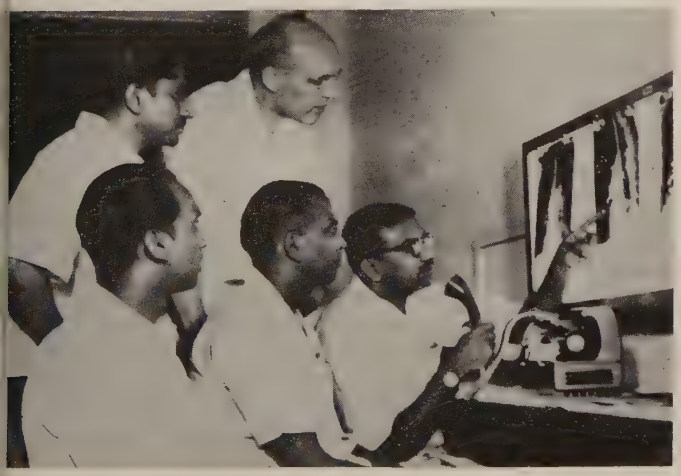
by Martha J. Betts

(Editor's Note: This article about the work of Dr. Reeve H. Betts of Newton Centre, Mass., a noted thoracic surgeon who pioneered in his field at the Vellore Christian Medical College in India, is told by his wife, who is the public relations director for Vellore. The article is related to the 1959-60 Methodist churchwide mission study theme, "The Church and Medical Missions.")

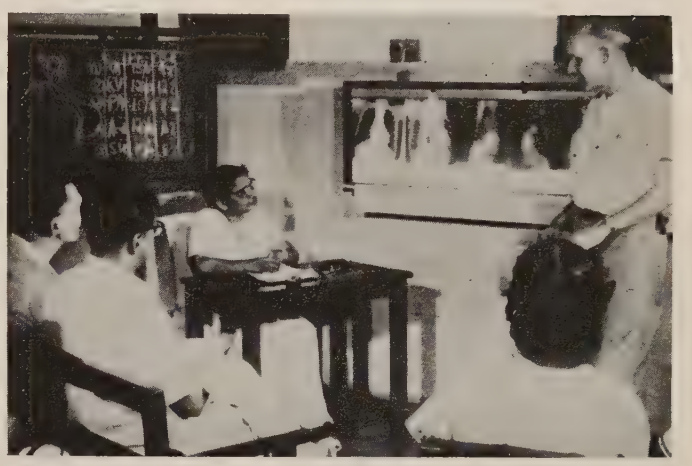
It was in the summer of 1947 that a note in the *Journal of the American Medical Association* from the Christian Medical Council for Overseas Work seemed to point the way toward satisfying a goal my husband had had since his college days. It stated that a thoracic surgeon was needed at the noted Christian Medical College and Hospital in Vellore, India.

My husband had thought that by volunteering to serve in the Army during World War II, which ended in his being overseas for two-and-a-half years, this inner desire of his to do the "greatest good for the greatest number" would be satisfied. But once back in private practice, he did not feel that he was where God wanted him.

Anyone could get medical attention in the United States, but there were so many areas in the world where this was impossible. And yet his training and experience had been in thoracic surgery, a comparatively new specialty, and at that time there were no such specialists on the mission field. His desire to serve as a medical missionary and his specialized training and great interest in thoracic surgery did not seem to go together.



X-rays being read by Dr. Betts and some of the thoracic surgery trainees.



A scene in the weekly Cardio-Thoracic Conference, where patients are presented and discussed by the cardiologists and the thoracic surgeons. Dr. Betts standing with Dr. K. I. Vytilingham at the table.

The note in the *Journal of the American Medical Association* opened the door; the interdenominational institution at Vellore said they were ready for a thoracic surgeon in their teaching hospital.

There were many hurdles to cross before the family was actually on its way to India under the Methodist Board of Missions: finding of support for us at this institution where goals were high and funds were low; finding of a replacement for my husband in his private practice; selling our home and winding up of our affairs; the delay in India of their being ready for us as there was no house available for a family of five. Finally, we sailed on our great adventure in February, 1948. My husband had just had his fortieth birthday, our oldest child was five-and-a-half and our twins four-and-a-half. We did not know what our life in India would be like, but we felt that God was leading us and in Him we put our trust.

Work Started by an American Woman

After five weeks on a freighter, we reached our new home and work in Vellore. Vellore is 90 miles inland from Madras on the eastern shore of South India. The Christian Medical College and Hospital, with its interdenominational staff and support coming from Great Britain, Canada, Australia and the United States, was the main reason for putting Vellore on the map. This work, which is now world-known, was started by an American woman, Dr. Ida S. Scudder. In 1900 Dr. Scudder, having obtained her medical training in the first class of Cornell Medical School to graduate women, returned to the home of her father in Vellore to start medical work among the Indian women, for whom there was no provision for care.

From the humble beginning of one bed in one room of her father's bungalow, this work started. In two years, she had a forty-bed general hospital for women and children. Support broadened and others come to join her in her great task.

By the time we arrived, there was a general hospital with nearly 400 beds, and two years previously it had opened its doors to men patients. There was a School of Nursing and a Medical College admitting thirty-five students each year. From being a small medical school for women giving a shortened medical course, it had grown to where it was almost ready to meet the requirements for recognition by the Madras University as a full medical college. It had also become co-educational.

As in starting anything new, there were difficulties in launching a thoracic surgical service and training program in Vellore. The hospital was not really ready for such a service as there was no blood bank or any personnel, medical or nursing, who had had any experience with thoracic surgery, except an English anesthetist who had had a little training in this line in England.

Faced Difficulties on Chest Surgery

In fact before we had left the States, the institution had written stating the difficulties my husband would face in getting the patients to accept such drastic surgery and asking him if he would be willing to do general surgery until the public was educated to accept thoracic operations. It was thought that it would take five years to accomplish this! My husband agreed to do general surgery until he could get a thoracic service going—which took him less than five months. He had his problems in many lines, but there was no dearth of patients wanting his kind of surgery.

A blood bank had to be established, better intravenous equipment secured and no end of other difficulties ironed out before the service could run smoothly. He had no separate ward, so his patients were scattered over the hospital in various general wards, which made their care more difficult. But everything works out if your patience and faith are great enough.

In 1950 the Central Government of India recognized the department as the Chest Training Center of India and a grant was given (which had to be matched by the institution), which made it possible to have a special thoracic ward.

Starting a training program to prepare young Indian surgeons to do thoracic work took more time than the establishment of a thoracic service. As medical education in India is patterned after the English university system, teaching positions go only to those who have a postgraduate degree. We were offering two years of training in thoracic surgery wth a prerequisite of two years of general surgery with no degree attached, so candidates were not interested.

However, since the number of patients in India needing this type of surgery was so vast (it was estimated that there were over 500,000 deaths per year from tuberculosis alone, with only 10,000 beds to accommodate such patients), no program in this line could be satisfactory without training others to carry on and spread this type of medical care. Finally, the first trainee was accepted in 1950, a young Christian surgeon from Kerala. Once the ground was broken, there has been no lack of those wanting this training.

Since the Government of India gives a recurring grant to this department, a committee was set up to select the trainees who would take the training. The Government has a representative on the committee. Now the thoracic service has grown to have fifty-two beds. Three men are chosen for training each year, so there are six trainees at a time (since they are here for two years).

These men in their training program care for the patients in the wards, assist in the operations and toward the end of their training do much of the actual surgery. They are thus well qualified at the end of their two-year program to go out to practice thoracic surgery and establish training centers themselves. In this way the work has spread and more and more patients are being treated.

To date, eighteen men have completed this training and all but one are practicing in India. The other, a Burmese, is doing surgery in Rangoon. This is a very different picture than twelve years ago, when my husband came to India as the first fully qualified thoracic surgeon to attempt this work here.

Although the ward patients pay only what they can for their surgery and care, there are many private patients who can pay appropriate fees for the treatment they receive, some of whom would have gone overseas for their care if this specialty were not available here. Patients come from all over India and from Pakistan, Burma, Ceylon and Arabia, Singapore and Indo-China. Many of these well-to-do patients have contributed to the thoracic work so that others without means may receive treatment.

Through the years, the Vellore hospital has continued to broaden its services so that it now has over 700 beds. With the advances made in cardiac surgery, my husband has expanded his surgery to include this field. There have always been the handicaps of insufficient funds for equipment and drugs, as thoracic surgery is very expensive, but somehow the basic needs have been met in one way and another. Through a grant made by the Rockerfeller Foundation five years ago, it was possible to acquire diagnostic equipment for the cardio-vascular laboratory.

Some heart surgery was done as early as 1952, and the first mitral was done in 1953 by Dr. T. Thomas, Dr. Betts' first trainee, but the real development of the cardiac service began four or five years ago. A cardio-thoracic unit has now been formed, and the physicians and surgeons from the two services work together to care for this type of patient. Our first two trainees, Dr. T. Thomas and Dr. N. Gopinath, have remained on the service and now carry the bulk of the responsibility. They have both had the opportunity of spending a year in the United States on a Rockerfeller Foundation grant.

Our plan in coming to the Vellore Christian Medical College was to set up a program that would train young Indian Christian doctors so they could become competent thoracic surgeons. We have been pleased on the whole with what has been accomplished in these twelve years. We are leaving in a few months to return to the United States and are not planning to return here, as we now have plenty of well-trained and well-qualified young nationals who can carry on the work.

It is our belief that when there are qualified nationals who can do the job, the best thing is to give them a free hand to do it. We have every confidence that this will be done in an excellent manner and one that befits a Christian hospital, where an attempt is being made to put Christ's love into action.

The Power of The Spirit!

Three Successful Evangelism Rallies Held in N. E. Southern Conference

If there are those who chose to harbor the mistaken idea that Methodism has lost its power and warmth of appeal since the days of the Wesleys and of Francis Asbury, they must of necessity have changed their opinions, had they attended the three evangelism rallies held during the month of March in the New England Southern Conference.

Bishop John Wesley Lord, one of the truly great evangelists of his day, melted the hearts of his listeners. The music was uplifting and the congregations were mostly of the overflow variety.

As one preacher remarked: "It is not often that we are embarrassed by the lack of seats for so large a congregation."

The rallies were held successive on New England Southern Conference Board of Evangelism, in co-operation with the district committees of evangelism, under the leadership of the Rev. James Wilson Knorr, Whitman, Mass., conference secretary; the Rev. David Ripley, Norwich, Conn., district secretary; the Rev. Donald G. Whitney, Providence, R. I., district secretary; and the Rev. Sherwood Treadwell, New Bedford, Mass., district secretary.

The rallies were held on successive Sunday nights at the South Church, Manchester, Conn., on March 13; Trinity Union Methodist Church, Providence, R. I., on March 20 and Union Methodist Church, Fall River, Mass., March 27.

The Sunday night rallies brought well over 800 persons to the rallies at both South Church and to Union Church, Fall River. Trinity Union filled the large sanctuary.

The meeting in Providence was preceded by a training session for workers. At Union Church more than 100 new members were consecrated into church membership by Bishop Lord. These members, accompanied by their pastors, came forward before the altar to participate in the inspiring ritual, from all parts of the New Bedford district, including Cape Cod. One came from Martha's Vineyard.

Bishop Lord said that the scene was one of the most inspiring in all his 12 years of service as bishop in the Boston Area.

Leaders who spoke at the New Bedford district evangelism meeting at Union Methodist Church in Fall River, March 27. Left to right: the Rev. C. Homer Ginns, pastor; Bishop Lord and Dr. J. Manley Shaw, district superintendent.

Taking an active part in the three rallies were the three district superintendents of the New England Southern Conference. These are Dr. Harvey K. Mousley, Norwich district; Dr. Morrill O. Martin, Providence District; and Dr. J. Manley Shaw, New Bedford District.

In many cases the rallies were followed by a week of visitation by each church.

Bishop Lord, in his sermons, emphasized the need for "twice-born men."

"What this generation needs more than anything else," he said, "is a manifestation of the children of God. We dare to proclaim that we possess the spirit and the power of the living God.

"The Apostle Paul declared that his message to the people at Corinth was in demonstration of the spirit and the power of God. Having made this audacious claim, Paul practiced the

Union Methodist Church in Fall River, where Bishop Lord preached to a congregation of about 850 in the last in a series of three evangelistic services in the New England Southern Conference on Sunday, March 27.

faith that he affirmed. Christians today are equally shocked at hearing the faith rejected and seeing it practiced.

"The man on the sidewalk, who seldom if ever enters a church, doubts that we possess such a spirit or power and waits for its manifestation in our lives and in our world. He wonders if there are any twice-born men in a world like this.

"It is our responsibility and glorious privilege to demonstrate that we are twice-born men and that, through the miracle of divine grace, every man may find new life in Christ. We are sinners saved by grace.

"As a Christian I know that life can be set in a new direction by the power and grace of God. There is a power available to all mankind and every kind of man which can remedy the sickness that now threatens civilization with death and destruction, can bring the sane and conquering answer to our deepest problems and fears. It is regeneration, new life in Christ.

"It is being born again, not of the flesh but of the spirit. It is a power that releases a man from sinful habits and indulgence, breaks the bond of sin and sets us free.

"This power gives to life a meaning and purpose, and holds out hope for the future. It is a power available at the point of our deepest need. This change of life comes only when we seek it with all our hearts and when we have given God our absolute devotion.

"It is more powerful than evil. It is the power of love, the greatest power in the world.

"As a Christian, I believe in and act upon the daily guidance of the Holy Spirit in all that I do. I put my trust and confidence in a God whose will is holy and whose moral law undergirds this universe.

"When I act in His name, I can rely upon His Holy Spirit to guide and control my thoughts and decisions day by day. In every event, I am willing to have it so; for my deepest need is not to find the answer to life's problems but to be sure of the presence of God in my problem and suffering and doubt.

"I know that, for many people, fate has become a contemporary substitute for providence. It is not a fate but God that directs every life that is placed in His care. I trust in God whatever the way may be. My Heavenly Father watches over me."

FELLOWSHIP ESTABLISHED: Former dean of the Boston University School of Theology, Dr. Earl Marlatt (center), discusses the $20,000 religious literature fellowship established in his name at the University with President Harold C. Case (right) and Dr. Walter G. Muelder of Newton, present dean of the School of Theology. The fellowship was announced Wednesday (March 30) at ceremonies honoring Dr. Marlatt, who came to Boston for the occasion from his home in Winchester, Indiana. A new hymn, composed by Dr. Marlatt, was also premiered at the ceremonies.

—Boston University Photo Service

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Report Significant Gains In South Central Section

Methodists in the South Central Jurisdiction now number nearly two million (1,928,274), it was reported at a meeting of the jurisdictional council in Oklahoma City Mar. 10. This represents a gain of 30,184 over the 1958 figure. In his annual report, the Rev. Dr. Paul D. Womeldorf, executive secretary, said that population in the region had increased 23.05 per cent from 1940 to 1959 but that Methodist membership had gained 44.89 per cent.

My Trust

A picture memory brings to me:
I look across the years and see
Myself beside my mother's knee.
I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.
But wiser now, a man gray grown,
My childhood"s needs are better known,
My mother chastening love I own.

John Greenleaf Whittier

Strictly Personal

Engagement of Miss Holcomb Announced

The Reverend and Mrs. Robert W. Holcomb of Hudson, Mass., announce the engagement of their daughter, Judith Charlotte, to Lee Spaulding, Jr., son of Mr. and Mrs. Lee Spaulding, also of Hudson.

Miss Holcomb graduated from Hudson High School in 1959, and is presently employed by the Raytheon Laboratory in Wayland, Mass.

Mr. Spaulding graduated from Hudson High School in 1958 and also from the East Coast Aero-Tech in Bedford, Mass. He is employed in the experimental division of Pratt Whitney in East Hartford, Conn.

The date of the wedding will be June 4 in the First Methodist Church in Hudson. Rev. Holcomb, father of the bride-to-be will perform the ceremony. He will be assisted by Rev. Alfred Taylor of Oxford, New York, an uncle of Mr. Spaulding.

Methodist women of the Boston area were offered opportunities for spiritual enrichment as they met with women from forty churches in two "Day Apart" services sponsored by the Woman's Society of Christian Service of the Boston District on Tuesday, March 29, at 10, at St. Stephen's Methodist Church, West Roxbury and on Wednesday, March 30, at 7.30, at Grace Methodist Church, Cambridge.

At St. Stephen's, the meeting was opened with the observance of Holy Communion, conducted by the pastor, the Rev. Glenn E. Black. Margaret Bailey Tims, former Spiritual Life chairman of the United Church Women of Wellesley, was the guest speaker at the meditation hour.

Mary Daniels Taylor who, with her husband, Dr. Carl Taylor, served in India as a medical missionary, led the meditation period in Cambridge. The closing communion service was conducted by the Rev. Glenn D. Glazier, pastor of the church.

New Hampshire Girl at The American University

Miss Marilyn Townsend of Lebanon, New Hampshire, was one of the 820 new full-time undergraduates who enrolled at The American University the fall of 1959. Marilyn graduated from Lebanon High School having been a member of the New Hampshire All-State Chorus during her entire high school career. At graduation, Marilyn was surprised to receive the Marjorie Parkhill Scholarship, a highly prized award.

The daughter of Mr. and Mrs. Howard C. Townsend of Storrs Hill, Lebanon, New Hampshire, Marilyn is a member of a farm family. She and her family are members of the First Methodist Church of Lebanon where she held several offices in the Methodist Youth Fellowship. Having served as the Conference Faith Chairman, Marilyn was elected President of the New Hampshire Conference Methodist Youth Fellowship. In the summer of 1958, she represented her conference at the National School of Alcohol Studies at Adrian College, Adrian, Michigan.

As an active Methodist who felt that she might serve the church through Christian education, Marilyn looked to the Methodist related institutions. The American University of Washington, D. C., a rapidly growing school, offered to her the type of challenge and opportunity that she wanted. The school is part of a dynamic educational center that The Methodist Church is developing in northwest Washington which includes Wesley Theological Seminary, School of International Service, Sibley Memorial Hospital, and Lucy Webb Hayes School of Nursing. It is in the context of a campus where "world events and students meet" that Marilyn finds an educational experience in preparation for her desire to serve youth on the national or international level.

Completing her final semester of the Freshman year, Marilyn is actively engaged in the Methodist Student Movement on the campus and sings with the A. U. Choral Ensemble.

Three new trustees were named at the Fourth Quarterly Conference of the First Methodist Church in Springfield recently. They were Ernest Cheever, Waldo Emerson and Mrs. Raymond Hitchcock. Those already on the board are Ernest St. Mary, Mrs. Floyd Billings, Albert Howe, Mrs. Russell Fellows, Ivan Hitchcock and Garfield Young.

Townsend Methodist Church in Townsend, Mass., is 189 years old. Built in 1771 it has witnessed the events that have made up our national history. The Methodist Church acquired the structure in 1850. It is mentioned in the novel "My Father's House" by Mrs. Fletcher. For years it was the only meeting house in the town and was used for town meetings. Henry Price, the founder of Masonry in America attended divine worship here. The Rev. Gordon C. Capen is the pastor.

Plans for the New Grace Methodist Church and educational building to be erected on Main St. in Haverhill were presented recently by Clinton F. Goodwin, architect, to members of the church building committee. Members of the committee are Mr. and Mrs. Leonard Quested, Edward A. Smith, Millard Hills, A. Gordon Kimball, Francis Grose, William Johnson, Mrs. Stanley Haynes, Mrs. Edward Ingalls, Jr., the Rev. Jonathan King, pastor.

A four-year-old Natick girl was recently named 1960 Massachusetts Easter Seal Child by the Bay State Society for the Crippled and Handicapped.

Beth Bolton, whose parents are Mr. and Mrs. Ralph E. Bolton, Jr., is one of 250,000 children who arrive in this world every year with a congenital crippling problem. Working with the Easter Seal Society in Beth's rehabilitation are State Services for Crippled Children and the Rehabilitation Center of Worcester, an Easter Seal supported facility where Beth has been receiving training since the age of two in the use of her new hand.

Mr. and Mrs. Bolton are active members in the Community Methodist Church in Cochituate. The Rev. Robert K. Jones, Jr., is the pastor.

The Rev. Oliver W. Bell, pastor of Wesley Church, Bath, Me., was honored at a birthday party on April 13, at the church.

(Continued on page 23)

Higher Call

Dr. Ralph Tyler Flewelling, retired clergyman of the New England Conference, died in Los Angeles, April 1.

Born in De Witt, Mich., Nov. 23, 1871, he was the son of Francis Tyler and Maria Cornelia (Whitney) Tyler. He attended the University of Michigan, 1890-92 and received his A.B. Degree from Alma College, Mich., in 1895. He attended Garrett Bible Institute (1895) and received his S.T.B. degree from Boston University School of Theology in 1902 and his Ph.D. degree from Boston University in 1909.

He received his LL.D. degree from Boston University in 1931 and his Litt.D., from the University of Southern California in 1945. He married Jennie Carlin in 1893. Their children: Ralph Carlin and Mrs. Cecil Richardson. He was ordained to the Methodist ministry in 1896. He was pastor of the Newton Centre Church, 1903-06; Athol, Mass., 1906-09; Harvard Street, Cambridge, 1909-13; Leominster, Mass., 1913-16; First Church, Boston, 1916-17; professor and head of the department of philosophy, University of Southern California, 1917-29; director, School of Philosophy, same university, 1929-45. He was Director Emeritus, School of Philosophy since 1945; Director of International Studies, Olive Hill Foundation since 1946. He was the author of many books on philosophy and religion.

Funeral services for the late Dr. Edward H. Brewster, minister emeritus of First Methodist Church, Portsmouth, N. H., were conducted by the pastor, the Rev. Stanley M. Sprague, on March 1 in the First Methodist Church, Portsmouth, assisted by the two District Superintendents of the New Hampshire Conference.

Following the processional of the robed clergy of the Conference and the Greater Portsmouth Ministerial Association, the opening ascription and invocation were read by the pastor. The hymn, *The Strife is O'er*, sung by the congregation, preceded the Scripture Readings and Pastoral Prayer led by the Southern District Superintendent, the Rev. J. Norman Barrett. A request solo, *Come Ye Blessed of My Father*, was sung by A. Kenneth Day, choirmaster. The address was delivered by the Rev. Ray H. Cowen, Northern District Superintendent. Following the closing hymn *Ten Thousand Times Ten Thousand*, the benediction was pronounced in Hebrew and English by Rabbi Gerald Kaplan of Temple Israel, Portsmouth, fulfilling a request made by Dr. Brewster. Malcolm Austin was organist. Interment was in the family lot in the old Tappan Cemetery in Manchester-by-the-Sea, Mass., where commital services were conducted by the pastor.

The body of Dr. Brewster lay in state on Sunday afternoon and evening in the church when many friends came from the city and surrounding areas to pay their respects. An honor guard of church men, officials and members of Methodist Men, acted as ushers throughout the afternoon and evening under the direction of Waldemar Hermenau, president of the local chapter of Methodist Men.

Born in Jersey City, N. J., June 24, 1885, he attended public elementary schools and Columbia Grammar School in New York City.

In his middle-teens he was popularly known as a "boy preacher" and he was ordained to the Baptist Ministry in 1905. He was graduated from Boston University School of Theology in 1912 and from Bates College in 1919, holding the degrees of Bachelor of Arts and Bachelor of Sacred Theology. Elected to Phi Beta Kappa and Delta Sigma Rho, the latter, the Intercollegiate Debating Society.

As a member of the Maine Conference of the Methodist Church from 1912-1924, he served churches in Patten, Biddeford, and Auburn, Maine. He served as General Secretary of the Maine Council of Religious Education, with headquarters in Portland for four years, leaving that position to become Director of Religious Education of the Philadelphia Conference, serving for ten years in that capacity.

During the three years following, he served as director for the entire Philadelphia Area, which included the Delaware Conference with its more than one hundred churches for members of the Negro Race and the Wyoming Conference.

He organized the first Inter-racial Youth Conferences in the Philadelphia Area and served on faculties of Religious Education Institutes at Morgan College, Baltimore. Returning to the pastorate in 1937, he served the Methodist Church in Mahanoy City, Pennsylvania, and in New Hampshire, Main Street Church at Nashua; the First Methodist of Portsmouth, and Baker Memorial Church in Concord.

He served on the Executive Committees of the New Hampshire Council of Churches, N. H. Christian Civic League and was Chairman of the New Hampshire Chapter of the American Christian Palestine Committee. In 1950 he visited Israel as a representative of the Zionist Organization of America. He gave numerous lectures of the new State of Israel and on Christian Race and Industrial Relations before many organizations and groups and taught in many Summer Schools. While in Philadelphia,

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e established the Conference Camp Pottstown, Pennsylvania (Camp nabah).

In 1952 he was selected as the min-ter of New Hampshire to receive e gift edition of the Revised tandard Version of the Bible. Re-ring from the active relation in 53, he taught Bible at Rust College, olly Springs, Mississippi.

During the college year 1953-54 d later, he served as interim-astor of churches in Kittery Point, ast Eliot and South Berwick, Maine.

He married Libbie A. Dunn of anchester - by - the - Sea, Massachu-tts, on June 24, 1908. There are four ildren: Edward Eldredge Brewster Memphis, Tennessee, Mrs. Con-ance Carlson of Wallingford, Penn-lvania, Wrestling Tappan Brewster Boothwyn, Pennsylvania and Mrs. auline Gendron of San Pedro, Cali-rnia. Also four grandsons, three randdaughters and one great grand-aughter.

ishop Lord Speaker at rono, Me., Anniversary

Bishop John Wesley Lord delivered e address at the 125th anniversary anquet of the dedication of the rono, Me., Methodist Church on arch 23. The Rev. Robert E. Allten, astor, presided.

The anniversary observances began n Sunday, March 20, when memorial ifts, recently presented to the hurch were dedicated. Fifty year embers were guests. They were iss Mary Beale, Miss Elizabeth eale, Douglas Beale, Ashley Logan, urtie Scribner, Stockton Springs, e.; Luther Russell, Kent's Hill; alph Haywood and Bertha Hay-ood, Machias; Elizabeth Ring, Port-and; and Lutie Longfellow.

Methodist Investment Fund Can Make Building Loans

The Methodist Investment Fund, nc., has been organized as a new ational agency for making loans to hurches for building purposes. The fteen directors of the fund, meeting ecently in Philadelphia, elected of-cers and approved loans totalling 369,000 to 17 churches in 14 states. he new fund has been set up by the ivision of National Missions of the oard of Missions, Philadelphia, to eceive money for investment from nstitutions, organizations, and in-ividuals. The money invested in the und will be loaned to churches hroughout the U. S.

Dr. Cowen Preaches Sermon at Funeral of Dr. Edward Brewster

In a sermon at the funeral of Dr. Edward H. Brewster held in the First Methodist Church of Portsmouth, N. H., on March 1, Dr. Ray H. Cowen, district superintendent, said that people who change the world for good and for God are those who look beyond this earth and feel themselves called to be the instruments of the Eternal Will.

"Our Brother Brewster was that kind of a man," he said. "We think of him today not in terms of the 74 years of earthly life, but in the significance of a life wholly dedicated to his Lord and ours. Thinking of him, we are reminded of the ONE who lived a totally selfless life. Brother Edward was a consecrated follower of that Christ. The Master lived in him in so many ways, as a multitude of people down through the years of his ministry would testify. What he meant to the churches he served, to the Church Universal and to the Kingdom of God cannot be expressed in words; neither can the sorrow we feel at his passing. The world is so much better because Edward Brewster lived in it.

"Earth's sun has set for him and he has gone out of our midst. But God's House has an upstairs. The downstairs of earthly living meant so much to him, as it does to all of us. But when the time came for him to leave this present world to enter a new and a better world it was just another phase of his dedication to God's holy will. The Heavenly Father opened wide for him the stairway door which leads to the beautiful upper room, among the many mansions reserved for all who have loved and served Him.

"Those of us who have known Dr. Brewster so long have honored him and loved him so much that we would like to say so many things. We will always remember his keen intellect; his brilliance of mind; his ready wit and sense of humor; his unusual preaching ability; but above all we recall that his first love was the ministry of a pastor to all his people whom he knew so well by his calls upon them in every place.

"Long ago Brother Brewster embarked upon the boundless sea of God's love in Christ and in His service. When the time came in his frailty that he could no longer serve actively, he kept aware as always of God's love for him, his love for God, and his love for people; yes, his love for people—for his family, for men and women, for youth and for little children. There was nothing of narrowness in Dr. Brewster's loving concern. He knew height and depth and length and breath of love of Christ. He cared tremendously for folk of all religious faiths, for all of God's children everywhere.

"Then, on last Friday, the Good Master came to him in his weakness of the flesh and led him by the hand into that 'land which is fairer than day.'

"We share the sorrow of his dear companion of the long years and the long road, and the sorrow of all the members of his family. But, thank God, we also share their victorious rejoicing that now at last, Brother Edward stands in the nearer Presence of the Eternal Goodness, no longer frail and with renewal of his strength he will be serving God's Holy will forever and ever. And so his motive for earthly living has been fulfilled in the Heavenly:

"A charge to keep I have, a God to glorify,
A never-dying soul to save, and fit it for the sky.
To serve the present age, my calling to fulfill,
O may it all my powers engage, to do my Master's will.
Arm me with jealous care, as in Thy sight to live,
And, oh, Thy servant, Lord, prepare a strict account to give!"

Trafco Plans Children's Productions by 1961

The Television, Radio and Film Commission (TRAFCO) hopes to start production on a children's television series in 1961. This was announced at the annual meeting in Nashville March 10 by the Rev. Dr. Harry C. Spencer, general secretary. Production of the series is contingent on General Conference action that would make funds available for it. It was also reported that the Children's Television Endowment Fund, a memorial to three TRAFCO staff members killed in a plane crash last year, has reached a total of $9,082.

National Council Information Head Blasts Air Force Manual

William Frye, director of information for the National Council Churches of Christ, in an address at Wesley Church, Worcester, on March 20 blamed "extreme fundamentalist groups," for statements attacking the council, which appeared in an Air Force Training Manual.

Nearly 400 laymen and clergy from local church councils in Massachusetts, Maine, Rhode Island, New Hampshire and Connecticut attended.

Mr. Frye concentrated on the section of the manual that charged that the National Council was Communist-infiltrated and that the Revised Standard Version of the Bible was Communist dominated.

"We could not ignore these fanatics," he said, "This was not another professed Christian attacking the Council. This was an official Air Force Manual. The Air Force has no business to indoctrinate its members with the slanderous charges made in the manual.

"Some of the government officials," he said, "wanted to keep the affair quiet.

"Their idea, and it was sincere, was that we turn the other cheek. But we could not keep it quiet."

Mrs. Mildred A. Danforth, superintendent of the Deaconess Home in Concord, Mass., reading her annual report at the annual meeting of the New England Deaconess Association at the General Theological Library in Boston.

New England Deaconess Association elects officers. Left to right: the Rev. William H. Duvall, executive director; Dr. Edson G. Waterhouse, chairman of the executive committee; Ralph B. Emery, vice-president; Allister R. MacKay, president; Robert W. Pope, treasurer; Louis J. Kirsch, assistant treasurer; and Malcolm W. Chase, clerk.

He said that the Council has kept quiet and has not answered the attacks of the originating groups for ten or twelve years.

"But this goes far beyond one or two Air Force Manuals. It goes into the whole habit of fear, discord, and distrust that has been bred for too many years. It is a smear by unsupported allegations. . .

"These groups accuse the Council of heresy and of being liberal and thus associated it with Communism."

Because of its official status, Mr. Frye said that the Council had decided that this was one attack that could not be overlooked. This decision prompted the Council to challenge the attack on constitutional grounds.

"We did not answer these attacks," he said, "We do not intend to." He pointed out that one of the challenges issued by the council was that the manual was a patent contravention of the Constitution."

The Council denied as "insidious and absurd," the alleged relationship between the revised standard version of the Bible and atheistic Commu-

(Continued on page 24)

ACE TRACK

(Continued from page 12)

ntaining honest facts and figures lative to the track situation.

Each of these workers was thorghly conversant with the subject ould anyone care to question any ase of the matter. What the comittee was striving to do was to vaken many from the apathy aprent in an off-year election and to quaint those who could only see a x reduction, what the actual result oneywise would be. One committee an came up with a map of the town ith a circle superimposed on it, using e site of the proposed race track as s center. This circle developed the ct that forty per cent of the homes the town would be within a mile dius of that track.

When voting day arrived, members the committee had a complete ansportation system set up with eir helpful wives as dispatchers, who t at their phones all day taking calls d dispatching cars for those who uld not have otherwise gotten to e polls because of the deep snow or her reasons.

It is doubtful if the town of Plainlle has been aroused to such a fever tch since King Philip quit running dian Wars around these parts. Anyay, when the polls closed more than ghty per cent of the registered ters had cast their ballots in the rgest number ever recorded in the wn. Oh, Yes! The race track lost ree to one.

Eligible voters 1,590		
Number who voted March 7,		1,207
Results—Dog Track—Yes		295
	No	896
Horse Track—Yes		257
	No	922

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Annual and Quadrennial
DEADLINE
1960 May 31

Church Members:
It will help greatly if all World Service pledges are brought up to date and balances due paid through May.

Church Treasurers:
It is urgent that all money on hand be sent to Annual Conference treasurers by May 31, the end of the fiscal year.

Commission on Promotion and Cultivation of The Methodist Church
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STRICTLY PERSONAL

(Continued from page 19)

Miss Drusilla Fielding was in charge of the entertainment which included a skit highlighting events in "Parson Bell's" life. Taking part in the skit were Mrs. Stanley R. Hunter, Walter E. Upham, Carlisle Taber, MYF, and the church choir.

An original poem was read by Mrs. Albert E. Whitney, and one written by Miss Helen Follett was read by Miss Fielding. Donna Smith sang a special Easter Song, "The Chocolate Rabbit," accompanied at the piano by Mrs. Loring Small. Refreshments were served by members of the W.S.C.S.

Mrs. Bell was presented a corsage and a gift of money was presented to Mr. Bell in a decorated fishing creel.

Committees from the WSCS who arranged the party included Miss Drusilla Fielding, Mrs. Walter Upham, Mrs. Albert Whitney, Mrs. Alvah Morse, Mrs. Hunter, Mrs. Charles F. Marble, Mrs. George Hopkins, and Mrs. Edward Butterfield.

Glastonbury Church Votes To Purchase Plot of Land

At a Special Quarterly Conference held March 20, the Asbury Methodist Church, recently organized in Glastonbury, Conn., voted to purchase a plot of land located in the heart of the area served by the church. The purchase is to be partially financed at this time by a loan from the Board of Missions and Church Extension in Philadelphia.

Formerly meeting in Buttonball Lane School, the Asbury Methodist Church, which was formally organized on November 20, 1959, has been in existence less than two years. Services are now being held in the Masonic Lodge in South Glastonbury. Since November, Rev. John Wenzel has been the pastor.

When making plans for next year's programs, why not consider a

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Uphaus Clemency Appeal to be Stepped Up

A new and greatly widened appeal for clemency for Dr. Willard Uphaus will be launched immediately, it was announced here today, following defeat of the latest court move to win freedom for the 69-year-old religious leader, now confined to a New Hampshire county jail for conscience's sake. He refuses on that ground, and in support of the First Amendment, to give the Attorney General of that State, Louis C. Wyman, the names of some 600 guests in 1954-55 at the World Fellowship summer camp at Conway, of which he is director.

The New Hampshire Supreme Court today turned down an appeal on his behalf, argued March 1. Dr. Uphaus' fate now rests once more with Judge George R. Grant, Jr., of the Superior Court of Merrimack Country, in Concord. He is the same judge who ordered Dr. Uphaus committed more than four years ago, starting the Uphaus case through the courts. On Dec. 14, last, after Dr. Uphaus' second appeal to the U.S. Supreme Court was lost by a 5/4 decision, Judge Grant committed him to the county jail until such time as he would purge himself by giving the names, or for one year, or until further order of the court.

Attorneys for Dr. Uphaus are Royal W. France of New York City and Hugh L. Bownes of Laconia, New Hampshire. Leonard Boudin has served as counsel in the case for the Emergency Civil Liberties Union.

Since Dr. Uphaus' commitment last December, his case has become an international *cause celebre,* and at the same time one of wide interest to religious and civil liberties groups in this country. Leading newspapers have all urged clemency.

Recently the Board of Economic and Social Relations of The Methodist Church petitioned the State of New Hampshire for clemency, holding that Dr. Uphaus, a "fellow Methodist of high personal integrity and Christian commitment, is being unnecessarily held in custody 'in violation of the freedoms guaranteed by the First and Fourteenth Amendments to the Constitution of the United States and affirmed by the Social Creed of The Methodist Church."

Two Methodist bishops, Bishop John Wesley Lord of the Boston area and Bishop Edgar A. Love of the Baltimore area, have petitioned Judge Grant, as have many other leading clergymen and church organizations. The Connecticut Council of Churches, for one, has asked for Dr. Uphaus' release, and other state and national bodies are expected to act.

Petitions are being circulated, letters written, and prayer meetings held, here and abroad.

"Uphaus is like Thoreau," wrote Irving Dilliard, retired editorial writer for the *St. Louis Post Dispatch,* "but he is performing an even greater service to his country."

Dr. Uphaus' troubles began in the McCarthy era, and are directly related to the charges against religious leaders recently repeated in the controversial Air Force manual. He was named, along with 150 other religious leaders, mostly ministers and rabbis, at a secret hearing of the House Un-American Activities Committee in New York July 6-15, 1953. Two months later, when the names were made public, a New Hampshire paper took up the charge against Dr. Uphaus, and the Attorney General announced he would investigate. In the subsequent inquiry Dr. Uphaus, a Christian pacifist, who had spent his life in the religious, labor and peace movements, answered all questions about himself, but refused to name others. He maintained that to do so, in the context of an inquiry into subversion, would subject innocent people to harassment, embarrassment, and possible loss of employment.

"I have no reason to believe that any of these persons whose names have been called for have in any sense hurt this State or our country," Dr. Uphaus said at the time and repeated at the December hearing. "I do have reason to believe they should not be in the possession of the Attorney General.

"I have been moved first by my religious convictions, my inner conscience, by the direct teaching of the Bible that it is wrong to bear false witness against my brothers. . . . The social teaching of my church requires that civil and religious rights be upheld.

"Next, Your Honor, I hold before me here this precious Bill of Rights to which reference has been made. I have grown up under it. I have for years been nurtured under it. I believe in it. I am a son of American soil and I love my country, and I love this document, and I propose to uphold it with the full strength and power of my spirit and my intelligence.

"In all conscience, Your Honor, my answer must be 'No.' "

BLASTS AIR FORCE MANUAL

(Continued from page 22)

nism. These attacks, he warned, would continue and he asked both clergy and laymen to stand up to them.

Frye named such organizations and individuals of the extreme fundamentalist types contributing to the Air Force Manual as the Circuit Riders of Ohio; Edgar C. Bundy, of Wheaton, Ill., general chairman of the Church League of America; Billy James Hargis of Tulsa, Okla., president and Publisher of *Christian Echoes National Ministry;* and the Rev. Carl McIntire, of Collinswood, N. J., president of the International Council of Churches.

Mr. Frye criticized Homer Hyde, technical Air Force and Army writer, whose authorship of the manual was influenced by literature from those men and organizations. Mr. Frye is a former correspondent for the Associated Press and the National Broadcasting Company.

Participating in the services were the Rev. Frank H. Kennedy, president of the Greater Worcester Area Council of Churches; the Rev. Dr. Ralph Holland, executive secretary of the Worcester Council; Farnum Goulding, John Chadwick, Robert C. Shoemaker and James Fraggos, Boston District lay leader.

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